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After Fourteen Years

AN EDITORIAL

R. O. T. C. Theology

D. ELTON TRUEBLOOD

"New Occasions" in Missions

ERROL T. ELLIOTT

Out Where the West Ends

THE EDITOR

Quakerism and the Present Crisis

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ON THE HORIZON OF THE CHRISTIAN CHURCH

NIGHT PAPER SELLING BY CHILDREN

The National Child Labor Committee reports that in 70 nights' observation in 53 cities (some of only 20,000 population) its staff recently found "1,740 newsboys apparently under fourteen years of age roaming business streets from eight o'clock in the evening to two in the morning." And "of 100 news sales boys taken at random in one city, 44 were twelve years or under." In the report of its inquiry, "Newsboys of New York—A Study of Their Legal and Illegal Work Activities During 1931," announced in *The American Child* (New York, for September, the committee asks that the law be amended to prohibit all persons from aiding children in obtaining papers for night distribution, and that recreation be provided for children taken off the streets through law enforcement. Over 1,000 newsboys are engaged in night selling in New York City. Of 374 children arraigned for such activity, 61 were under twelve years of age, and therefore ineligible even for daytime selling in New York State, and 165 were twelve or thirteen years old. Moreover, the committee found that "illegal evening sellers were markedly more retarded in school, rather more irregular in attendance, and much more frequently arraigned as truants than were unselected school children."

WORLD SUNDAY SCHOOL STATISTICS

Interesting facts are revealed by the statistical report presented at the Eleventh World Sunday School Convention in Rio de Janeiro in July. The grand totals showed that there are this year 330,874 Sunday schools in the world, with 3,294,720 teachers and officers and 32,014,598 pupils, making a total world enrollment of 35,309,318. The net increase during the last four years was 2,294,366, or 6.9 per cent increase over the previous enrollment. The grand divisions, for each of which separate figures were given, were: Africa, Asia, Europe, North America, Central America, South America, West Indies, Oceana and Australasia. North America was shown to have nearly 40,000 more Sunday Schools than all the rest of the world put together, over 1,000,000 more teachers and officers than the other nations, and over 9,000,000 more pupils (over 10,000,000 more in total enrollment than the remainder of the world grouped together). However, in percentage of increase in enrollment North America just about tied with Africa and was far surpassed by Central and South America, the percentages being as follows: Africa, 14.7; North America, 14.3; South America 33.3; Central America 47.1. Europe was the only grand division showing a decrease in numbers and percentage—814,155 less enrolled in Sunday schools, or a decrease of 8.7 per cent. Surely thirty-five million Christians, if active, could be a tremendous influence for good in world affairs!

OBSERVE PRISON SUNDAY DECEMBER FOURTH

December 4 this year is designated as Prison Sunday, according to the Prison Association of New York and The American Prison Association, which annually and jointly urge the observance of the day. Prison Day originated in 1884 following a meeting called by the Prison Association of New York, and its purpose is to "acquaint churchgoing people more intimately with the problems relating to the administration of penal and correctional institutions, the need for crime prevention, and the crime situation generally, and thereby to develop a better public understanding of these problems and a more general demand for their treatment. The office of the Prison Association of New York, at 135 East Fifteenth Street, New York City, will gladly supply literature to clergymen who desire to join in the observance of Prison Sunday. In commenting upon the need for designating such a day, E. R. Cass, General Secretary of The American Prison Association, says: "We are frequently told that the country is in the hands of the lawless and that the gangster is supreme. In many quarters, in face of such declarations, inertia exists, and in others there is a demand for severity of punishment and the return to long abandoned practices. Too little consideration is given by the public at large to the need for a more intelligent, fearless, and dispassionate administration of criminal justice. Efforts along this line are frequently referred to as the condoning of crime and the coddling of criminals. Therefore, an excellent opportunity exists for making Prison Sunday this year a tremendous educational medium."

RELIGIOUS EDUCATION IN GREECE

On October 1, 1932, according to the *International Journal of Religious Education*, Mr. G. A. Guelibolian will open up a department of religious education within the Armenian Church in Greece. His going is at the request of the Archbishop of the Armenians in Greece, Rev. Garabed Mazlemian, and with the aid of the World's Sunday School Association. His work will be that of organizing Sunday Schools, translating booklets, and preparing and printing Sunday school publications following the program and method of work already being done in the Armenian Church of Syria under the direction of Levon Zenian.

NATIONAL Y. W. C. A. OBSERVES ANNIVERSARY

A quarter century of work as a national unit will be celebrated by Young Women's Christian Associations of the United States, November 12, according to an announcement issued by Mrs. Frederic M. Paist, president of the National Board of the Y. W. C. A. The outstanding celebration will center in New York, headquarters of the National Board, where a "Festival of the Years" will be given at a large mass meeting to be held in Carnegie Hall. Hundreds of Y. W. C. A.'s throughout the country will be recognizing the anniversary at the same time. American women of international note will give brief talks at the New York meeting, with business and industrial girls, colored girls, students, and those with foreign background taking part in the program. Among the speakers are Dr. Mary E. Wooley, only woman member of the American delegation to the disarmament conference in Geneva, who is a member of the National Board of the Y. W. C. A., and Mrs. Robert E. Speer, honorary president of the National Board, who has served as national president for sixteen years until her retirement early last spring. The occasion will serve to commemorate the work of Miss Grace H. Dodge, founder of the present National Board, who was president until her death in 1914. Largely through her efforts, the union of the American Committee and the International Board of Women's and Young Women's Christian Associations was brought about. The new National Board assumed responsibility of the American Committee for the work of eleven secretaries in China, India, Argentina, and Japan. The Associations now number 600,000 women and girls as members, with an equally large number participating in activities without holding memberships.

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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After Fourteen Years

THROUGH many a critical situation has this groggy world staggered since the terrific gruelling of the World War. Time after time has it wavered on the brink of catastrophe of one kind or another. It is natural, therefore, that the word "crisis" has been made to do such frequent service during recent years—so frequently that its edge of concern and sense of extremity has been somewhat dulled. On this anniversary of Armistice Day, the present desperate conditions and baneful impasse in international politics demand that that edge of concern be resharpened.

Heretofore, bad as the various situations have been and despite occasional set-backs, there has been a general upward trend toward the light of growing cooperation for world stabilization and peace. This trend, or better, the forces and movements of progress which this trend represents, may be said to have converged upon the momentous present, in the womb of which, and in the very pain of travail, lie the extraordinary Assembly of the League, called to deal with the Lytton Report and the Manchurian situation, the special World Economic Conference, and the General Disarmament Conference. These are so inextricably bound together that if any one fails, all three will fail in very large measure. And if they fail, the world is inevitably headed back toward the jungle. The nations cannot stand still—they must press on toward the goal of an ordered world or they must retreat. In the face of such a dire contingency, one is certainly justified in using and underscoring the world *crisis* in characterizing the present situation.

Our discerning observer and trusted correspondent at Geneva, Bertram Pickard, writes of this crisis with alarm, saying that behind the scenes looms the shadow of militant nationalism that fears the League ideology and wants to throttle and sabotage the Geneva way of doing things. He characterizes the crisis at Geneva as "a crisis of paralysis—the paralysis that comes from the unwillingness of governments, or peoples, or both, to pay the price for peace."

We believe that right here is the heart of the whole matter—the world's unwillingness to pay the price for peace. This unwillingness manifests itself in so many ways. Nations—all nations—aver they want peace but more, they want economic advantages and preferences that seem obtainable at the expense of other nations. Japan wants peace, but not at the price of control over Manchuria. The United States wants peace and world stabilization, but hardly to the extent of lowering protective tariff walls to enable our European debtors to pay what they owe us. Germany wants peace but not at the price of continued inequality in armaments among the nations. France wants peace but is unwilling to risk much for it. Hence all fall back upon armies and navies—purely of defense! We quote the following interpretative paragraphs from Bertram Pickard:

"One of the chief tragedies of these days is the mediocrity and timidity of our statesmen. Not that the peoples do not deserve this fate; far from being the innocent victims of the statesman's malignity, the ignorance and prejudice of the man-in-the-street is the very factor that makes our politicians afraid to adopt the policies they often know to be right. With the conspicuous exception of Arthur Henderson, who imperilled his life by coming to Geneva in February, and perhaps of President Hoover, where is the statesman since Briand and Stresemann who has taken any serious personal risk for peace? And where is the nation apart from the little powers, which after all have everything to gain by law and mutual aid, that is willing to sacrifice sufficiently of its vaunted sovereignty in a common quest for peace through justice?

"Now we see only too plainly that the present crisis is not just one of many minor crises overpast since the war. It is, on the contrary, the decisive moment in post-war history when the issue is joined between the old world conceptions of independent anarchic force and the new world doctrine of interdependent solidarity. Success or failure in the Disarmament Conference, and success or failure in handling the Manchurian question—a single problem in essence as we have seen—will determine not only the fate of the League but of our very civilization."

The fact should be emphasized that it is the folks back home rather than the statesmen at Geneva—or elsewhere—who are responsible for the degree to which the nations get on in their efforts to secure world peace. In the first place, our attitude is too generally one of ignorance, inertia, and indifference. Geneva—with the acute questions that focus there—seems so far away and so detached from our everyday life. Why should we worry? In such an attitude, we are living in a fool's paradise—if paradise it may be called—and are too insensitive and too mentally indolent to appreciate conditions as they are. In the second place, how much do we care—those of us who do have some understanding of the world situation? Are we willing to put peace above profit? We denounce, and rightly so, the conscienceless manu-

facturers of munitions who, for the sake of their nefarious business, obstruct efforts at disarmament and even foment trouble between nations. But how much better are we who support policies which, though they seem to be for our immediate financial gain, tend to impede the progress of peace? Are we prepared to make any sacrifice for the greater good?

We may as well discard the theory which some have seemed to hold, that the world will progress toward peace and righteousness through the movement of the stars in their courses. While we believe that God and the universe are on that side, the issue of civilization is up to those of us whose actions give civilization content and spirit. It is for us to wrestle with the powers and principalities that impede progress. In the second place, abiding peace will not be secured through mere machinery of organization and international pacts, much as we believe in them. Peace must have a spiritual motive power behind it to be enduring. We must realize that we *are* our brother's keeper, whether the brother is a German, a Cuban, a Japanese, a Filipino, or a Russian. And implicit in the spiritual motive is the element of sacrifice and renunciation. How strong among us is the sense of brotherhood? How willing are we to pay the price for peace?

"New Occasions" in Foreign Missions

Findings of the Appraisal Commission

DURING recent years material progress through inventions, so far as communication is concerned, has practically eliminated distance. A radio wave encircles the earth seven times in one second. In terms of transportation, America and China are nearer neighbors than were New York and California fifty years ago. Material barriers are dissolving before scientific progress. The earth is shrinking. Following the world war not only has an impetus been given to improved communications between nations but also disillusionment due to the war has made men everywhere critical of past ideas, traditions, and motives. Nothing has been left unquestioned. Many basic assumptions of science have been reviewed.

This spirit has moved into the realm of religion and specifically into the field of Christian Missions. Missions have been denounced and defended but all the while questioned very wholesomely by their friends. It takes but little imagination to see a different problem emerging in the present day program of missions. At one time it was the message from one comparatively isolated community in America to a completely isolated community in another hemisphere. The first missionary was the first white man ever seen. Today material civilization is moving into those same regions. The missionaries of materialism and secularism are there with their gospel of self-interest. Contradictions arise in the minds of nationals of receiving nations. Problems that were wholly unanticipated begin to emerge. We have seen that Christianization is so easily alloyed with Americanization.

We are asking ourselves how Christ may be brought into the issues of life in a given nation or community in such a way that the resultant life and institutions may carry a minimum of American character and the maximum of the receiving cultures. To find the life of those to whom we go and enrich it is a growing concern.

History is moving at a rapid rate. The changes which slowly developed in the evolution of Western culture are pressed into a brief span of time in other parts of the world. What has been in some cases a social evolution has been in others hurried to the point of social revolution. How to relate ourselves best to the inevitable results is not easily answered. It requires constant rethinking and analysis for our task. At the present time we need *insight* more than *enthusiasm*. To see clearly is to find fundamental conviction and release our energies into them. We need not fear sincere inquiry unless we fear truth itself.

In the face of our problems it is encouraging to know that a specific study by competent persons has been made and that the results are being made available for us.

In January, 1930, the Laymen's Foreign Mission Inquiry was instituted. Made up of laymen from seven large denominations promoting Christian missions on Foreign fields, it represented nearly 58,000 churches with a membership of more than 10,000,000. These denominations spent a total of $15,000,000 in foreign missions during 1931. It undertook a study and appraisal of missions in China, Japan, India and Burma. An appraisal Commission was appointed for this task. This Commission of the Laymen's Foreign Missions Inquiry has practically finished its report. Advance releases present points of particular significance which will be included in the report, and doubtless enlarged upon. Excerpts from them follow:

"Prior to sending the Appraisal Commission abroad, the Institute of Social and Religious Research undertook to make a first-hand study of the relevant facts. Beginning late in 1930, the Institute sent a corps of research workers to the three Far-Eastern fields under the supervision of Galen M. Fisher, General Director. The group in China was headed by Dr. H. Paul Douglass; that in India by Dr. C. Luther Fry; that in Japan by Dr. Harvey H. Guy.

"The facts collected by these research workers have now been embodied in five volumes of printed material, not as yet published. With this material in hand, an Appraisal Commission left the United States in September, 1931, and devoted nine months to a study on the ground of conditions in India, Burma, China and Japan."

The Appraisal Commissioners, whose Report will shortly be published, were chosen with great care by the Directors of the Inquiry, not only for their judgment and experience, but also because of their special training and fitness to estimate the various phases of missionary work. Dr. William E. Hocking, of Harvard University, is chairman of the Commission, of which Rufus M. Jones is a member. Its Report will involve results of the most comprehensive examination which has as yet been made of the missions effort of Protestant Christian churches in the Far East. The Commission took such questions as the following into their study: Have Foreign Missions finished their work? Is there a decline in their value to the Far East? What should be the attitude of Protestant Christianity toward the non-Christian religions of the East?

Should Foreign Missions continue? The Commission answers the first question as follows:

"This Commission was asked to consider whether these missions ought any longer to go on. And if they ought, whether it should be with great change, or little change, or none.

"As to the first and most searching question put to us, whether these missions should in our judgment any longer go

on, we may say that this question has been with us, honestly and objectively entertained, throughout our inquiry.

"It is somewhat like asking whether good will should continue or cease to express itself. Like other works, organized by men's hands, missions might conceivably ossify in unadaptable forms and deserve to perish. But at the center of the religious mission, though it takes the special form of promoting one's own type of thought and practice, there is an always valid impulse of love to men: one offers one's faith simply because that is the best one has to offer.

"It is always reasonable to ask whether this good will might take quite different shape; but to ask whether it should cease to operate would seem to suppose that the very substance of friendship among men and races might somewhat be mistaken."

"That these missions should go on, with whatever changes, we regard, therefore, as beyond serious question.

"There is in this fact, however, no ground for a renewed appeal for the support, much less for the enlargement, of these missions in their present form and on their present basis. This Commission makes no such appeal.

"In our judgment, there is not alone room for change, there is necessity for change, in respects which our report will indicate; and the *effecting of such change should be the condition* for every further enlargement of the enterprise."

Christianity and Other Religions

Beneath the questions to be faced in any given religion, the Commission considers a principle basic to all religions: Is the religious approach to life valid?

"At the beginning of our century of Protestant missions, Christianity found itself addressing men attached to other religions; its argument was with those religions. At present it confronts a growing number of persons, especially among the thoughtful, critical of or hostile to all religion.

"Its further argument, we judge, is to be less with Islam or Hinduism or Buddhism than with materialism, secularism, naturalism.

"What becomes of the issues between the merits of one sacred text and another when the sacredness of all texts is being denied? Why compare Mohammed and Buddha, when all the utterances of religious intuition are threatened with discard in the light of practical reason? It is no longer, which prophet? or which book? It is whether any prophet, book, revelation, rite, church, is to be trusted.

"The chief foe of these oracles is not Christianity, but the philosophies of Marx, Lenin, Russell. The case that must now be stated is the case for any religion at all. The Commission points out as one of the outstanding requirements of the future:

"The necessity that the modern mission make a positive effort, first of all to know and understand the religions around it, and then to recognize and associate itself with whatever kindred elements there are in them. . . . . If a new idea is to take sturdy root it should make maximum use of whatever kindred ideas have been there before. . . . . It is not what is weak or corrupt but what is strong and sound in the non-Christian religions that offers the best hearing for whatever Christianity may have to say.

"It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion. It is his primary duty to present his conception of the true way of life and let it speak for itself."

Our Motives Re-Examined

"No movement as far-reaching, so persistently renewed during two thousand years, can be supposed to spring from an impulse essentially fallacious or quixotic or selfish. It is precisely for this reason that the work of appraisal tends to rest less upon the originating motives than upon what these motives have brought to pass.

"The crucial problem is this: whether the motives which animated the inauguration of the Protestant missions a century or so ago remain in full force, in view of the changes which have taken place since their inception.

"Western Christianity has in the main shifted its stress from the negative to the affirmative side of its message; it is less a religion of fear and more a religion of beneficence.

"Whatever its present conception of the future life, there is little disposition to believe that sincere and aspiring seekers after God in other religions are to be damned: it has become less concerned in any land to save men from eternal punishment than from the danger of losing the supreme good."

"There is a natural exaggeration in the national temper, which can hardly be expected to disappear until the desired self-sufficiency in economic as well as political and cultural matters becomes much more nearly realized. This exaggeration, rendering these lands supersensitive toward any formal dependence upon the West, also leads, on the part of many influential spirits, to a crying up and stimulation of local gods, philosophies, arts, religions, literatures—an important development, which may recover some of the losses due to the period of self-deprecation which marked the first contact with the West. With it, however, has come a disconcerting consciousness of the defects of western culture, much sharpened by the Great War, and a much more critical attitude toward our institutions, our democracy, our education, our religion."

The expectation of the church at home has made it difficult for the missionary. "As a member of a church sent out by a church, the missionary is prone to conceive his task as primarily that of promoting this organization. His Board, as a rule, embodies and intensifies this conception; and the missionary is likely to be dominated by the expectations of his Board."

ERROL T. ELLIOTT.

(To be continued)

Quakerism and the Present Crisis

BY HOWARD H. BRINTON

(Continued from last week)

RELIGION must play its part if true progress is to be attained. Physical science alone cannot lift us above a union on the mechanical level nor can biological science lift us above a union on the biological level. It is significant to observe how many writers on the nature of religion today emphasize the fact that religion has been and always will be the great agency for uniting men. These writers include not only anthropologists, who have investigated primitive religions in an objective manner, but theologians who deal sympathetically with the most mature manifestations of religion. It is true that the discovery of religion as a cementing force has sometimes been used to dispose of religion by calling it "merely" a social sanction, and the voice of God has been described as the voice of society. But more often and more truly it has been shown that religion is a cause of social unity quite as truly as an effect and that social cooperation and human ties of all sorts grow out of it. I quote three significant writers of today on this point. Spengler in his "Decline of the West" shows us

that religion creates the cultural unity of society. "The essence of all living culture," he says, "is religion, consequently the essence of all static civilization is irreligion." "A bond of union," says Troeltsch in "Protestantism and Progress," absolutely superior to individualism can only be supplied by a power as tremendous as the belief in an immediate supernatural Divine revelation, such as Catholicism possessed and organized in the Church." "Christianity," says Heiler in "The Spirit of Worship," is weary of individualism which weakens and divides; it is striving to escape from the narrow bondage of the subjective into the wide freedom of the objective, the Universal; from the limitations of the isolated individual to the fullness of strength of the great Community."

Positive Nature of Pre-Protestant Reformation

Where then does the path lie to the higher table land of new life and achievement? Let us turn to that other reformation around which Western Europe made a detour in the seventeenth century and see what it presents. Superficially, this movement may appear more negative than Protestantism. It has not only destroyed hierarchy and mass but, unlike Protestantism, every trace of visible priesthood and outward sacrament. It appears to abolish the sensible, the rational and the institutional and to substitute mystical feeling; and yet, as I have suggested, history has shown that, though it has subtracted in one place, it has added in another. It is, in reality, even more positive than Catholicism, for it extends more widely, though not universally, both Church and sacraments. The positive nature of this pre-Protestant reformation resulted from the fact that its mysticism was essentially social and inclusive rather than individual and exclusive. Its lineal descendants, among which is Quakerism, do not teach that a solitary mysticism is the highest type of communion with God. Solitary mysticism has its own values but it is not in itself creative of social salvation. The great solitary mystics (I have in mind at present those of Asia particularly) sought personal release from the pain of life. It is true that this release was sometimes postponed in order that others might be shown the way, as, for instance, with the Buddhist bodhisattvas but the saint could attain Nirvana just as well, in fact better, alone. The mystical movements in Germany which preceded Quakerism and out of which it grew, as well as Quakerism itself, teach a kind of search for the higher state which is a group striving. Such a religious attitude involves both the vertical relation to God and the horizontal relation to man. Nor has it neglected the third dimension of life, the sensible, for it consistently endeavors to relieve material want. The Inward Light from God above shines into our lives through all windows; through our own souls, through man at our side, and through nature of which we are part. Von Hugel calls George Fox by the unwieldy term, a "pure *interioralist*"; but a "pure interioralist" would not have set up meetings for business, nor would he have been prevailingly concerned in such social doctrines as peace or the abolition of tithes or oaths.

A Quaker Meeting at Its Best

Catholicism earlier bound together vertical and horizontal relations without neglecting the third dimension which is the sensible, but it expressed them within the narrowing limits of an institution and of certain historic rites. Israel had earlier united them within the exclusive limits of a nation. Protestantism emphasizes the vertical relation toward God. Quakerism, on the other hand, seeks to synthesize the three relations through an experience open to all and particularly available to persons foregathered in one place. A Quaker meeting at its best, whether for business or worship, is I believe, a real blue print of the kind of social organism we must seek to envision and achieve. Here individualism is overcome but not abolished in a higher unity. Each individual adjusts his own will to the slowly created will of the whole. Self-consciousness is lifted up into a super-individual consciousness which includes, but does not suppress, each separate consciousness. We find God not in spite of, but because of, our fellow worshippers. In so far as our spiritual attention includes them, our worship results in heightened social activity, not in withdrawal from the world. The sacrament of communion includes communion with men as well as with God and neither is really attained without the other.

There is a danger that such a doctrine will result in levelling down instead of up. All acts are not equally sacramental nor are all social organisms on the same plane. A primitive tribal ritual is a group mysticism on a different level from a Quaker meeting at its best, though there is more in common between the Quaker meeting and a primitive ritual which unites the tribe than there is between a Quaker meeting and a Protestant service, if that service consists mainly of a lecture upon religious topics. Catholic theologians used to distinguish between "natural goodness" and "super-natural goodness"; that is, between two types of goodness belonging to different levels of reality. I see no need for positing only two levels. Reality is mainly levelled and goodness on one level may be more inclusive than goodness on another. In early Israel the worship of Jehovah resulted in a social unity which enabled the chosen people more effectively to meet their enemies. This was good but not good enough. In true Christian polity, religion will result in a unity which seeks to embrace enemy as well as friend in love, and eventually, to make such a distinction of terms meaningless.

Supernatural Element Essential

The Quaker method of integration through worship shows us that progress toward social unity on a higher level is impossible without that which is above; call it the "Divine" or "Supernatural" or what you will. This "Divine" or "Supernatural" is qualitatively different from ourselves and draws us to a higher, better world. Men are united by looking beyond themselves to that which transcends them in some such way as the individuals in an audience are united by watching a drama though they might soon be at discord if set to watch each other. It is an upreaching, self-forgetful mind which unites and creates. Self-conscious individualism results in isolation, disintegration and unhappiness. It is an ancient discovery of religion that nature is saved by that which is beyond nature. *Naturalism* is a world view which sees only our relation to nature. It lives in a world of one dimension and envisions all things on the same dead level. *Humanism*, the creed of so many today, lives in a world of two dimensions. It places man above nature and gives him peculiar powers and qualities of his own, but it forbids him to look beyond himself to the super-human for help. But religion, if it is to have an uplifting and transforming power, adds a third dimension. It reaches above man and nature to Him who draws all things unto Himself. Christianity has never been effective when robbed of its supernatural element. When interpreted only in terms of humanism or naturalism, it is flat, and sterile.

Both Human and Divine Goal Kept in View

And yet, and this is the main point I am trying to make, the upward reach toward God must be combined, even in worship, with an outreach toward man; otherwise our religion will not show us a way out of the individualism which is destroying our social fabric today. A search for the supernatural which leads us clear out of the world or a social interest which keeps us wholly within it are each unproductive. Only as the human interest is impregnated by the super-human is a new order born. In the old cosmogonies, heaven and earth are the parents of all things and this ancient insight still remains in some sense true.

Such a view, resulting as it does in dualism, may appear irrational and paradoxical and so, indeed, it is, but for that

very reason it is growing and vital, creating its own rationality and its own world in which it can live. The rational is fixed, static, complete. But the life of the spirit is living and growing, because it is directed both God-ward and man-ward, and so can be incarnated in the living flesh of the social order. As a flower in a garden could not grow if it depended on the sun alone or the soil alone, so our human spirits cannot grow into the kingdom unless they look both toward God and man. In Quaker worship the human as well as the Divine goal is kept in view because we make the search along side of each other and by means of each other.

It is of course difficult to bring these two eyes of the soul into focus at once. We must begin with a process of alternation. Just as electricity is generated in a coil of wire by continually moving the coil into a magnetic field and then out again, so spiritual life is generated by continually alternating between the presence of God and the presence of man. As the coil would be without power if it remained at rest either in the magnetic field or out of it, so would the soul be without power if it remained either in worship alone or in human activity alone. But such alternation is not the whole truth and here I must return to my first figure of speech. The two eyes of the soul at first cannot focus on a single picture but gradually they come to do so and man and God are soon not separated but bound together by organic ties into a single life.

THE LEAVEN OF THE KINGDOM

Does such a religion come as an answer to the difficult problems of the present time? I believe that in one sense it does. As Quaker scientists, Quaker economists and Quaker reformers in general, we may have all sorts of particular and useful remedies for our present difficulties but as Quakers, the most we can offer is a way to discover and use a Divine Power which will, through those who find it, create a higher, better human society. Such a religion, far from being an opiate, is the leaven of the Kingdom which may leaven the whole lump of society.

There is no need to be discouraged by our failures. Man has passed through storms as dark as ours today. In the second and third centuries when the old Roman empire was decaying, civilization appeared lost, yet there existed small religious groups, united by a passionate devotion to the Savior who had, by his Incarnation, bound himself to the human and material world, and who, therefore, would save it and bring about a new type of society. These groups grew larger until they formed the basis of the European social order. Is it too much to hope that there are religious groups in existence today, among which we may include our own, which are destined to play a similar part in preparing the future? Perhaps they will be like tiny islands which grow larger as the earth's crust rises and the waters of chaos subside until they all unite in the great continent of the humanity which is to be.

Father Time has been pictured with a scythe to cut the old grain. He might, however, be portrayed also as a sower of seed for new harvests. The seed of the Kingdom is already planted and may even now be springing up unrecognized. Hordes of doctrinaire enthusiasts, animated by plausible plans, trample it down in their course. The statistician plots his curves and the social scientist fills in his outlines, but they deal with the past and they see things mainly in large masses. Only the mystic who has made his perception responsive to the smallest variation of feeling can be a true guide. Let him therefore press forward on his quest. The search may be long but it will not fail. As Jacob Boehme prophetically wrote: "A lily blossoms on the mountains and valleys in all the ends of the earth and whoso seeketh findeth."

Mills College, California.

"What else have we to offer the world but the living Christ? Nothing else will help. Christ is our gospel."

R. O. T. C. Theology

BY D. ELTON TRUEBLOOD

THE experience was really a most stimulating one. We were a delegation from a religious body and we were trying to convince the authorities of the university that students who had conscientious scruples against participation in military training should not be expelled. On one side of the table sat the three of us and on the opposite side sat the three of them, the President, who was courteous and soft spoken, the spokesman for military training who was emphatic and vocal, and the silent secretary, who took, in shorthand, a faithful record of all that was said.

We based our objection to compulsory military training on purely religious grounds, maintaining that the elimination of Christian pacifists meant the setting up of a religious test for admission, and this in a country where religious freedom is widely supposed to be fundamental to the general good. Perhaps we should have had a less violent opposition if we had made our appeal on non-religious lines, for the appeal in the name of religion brought out an array of religious arguments from the defence side of the table. Much to our surprise, religious considerations seemed to be uppermost on the part of those who had chosen to make military drill compulsory.

The spokesman for military training was evidently a Christian, for he found his chief solace in certain words of Christ. These words were the ones in which Christ said, "And ye shall hear of wars and rumors of wars." The chain of argument was as follows: Christ predicted war. What Christ predicted must come to pass, because he knew all things. Whatever comes to pass is part of God's plan, since God creates everything that is. Therefore war and preparation for it are part of God's plan, and we are foolish, not to say sacrilegious if we attempt to go against the will of God.

This chain of reasoning was of very great interest to all of us, especially to those of us who had some taste for theological thought. It came as a genuine human discovery. At last we had found the theological basis of militarism. In order to be thoroughly clear on the subject we asked some questions. Did he mean that even the evil aspects of war were directly caused by God? "Yes."

"How about human wickedness, such as that of gangsters?"
"That is directly caused by God, too."
"Are all these evils predetermined by God?"
"Yes; if they weren't they wouldn't happen."

All human events, apparently, were the unrolling of something already decided upon and the effort to overcome any specific evil was thoroughly futile. It would have been unkind to have asked why we should prepare our boys for the next war, when the issue of that conflict is already decided upon in the mind of God.

In an effort to shift the ground of discussion to something a bit more understandable we asked about the Sermon on the Mount. This Sermon, we found, was a special favorite with the martial educator. Indeed, one of his strongest objections against a pacifist student was the student's meager knowledge of the Gospels. What surprised us most, however, was the information that the Sermon on the Mount itself declared the falsity of our view that war might be overcome. When we asked what part of the Sermon on the Mount declared the inevitability of war we were referred to the clause, "till all be fulfilled." It was admitted that war was not specifically mentioned by Jesus in this passage, but he was evidently voicing his belief in predestination, and he must have intended to include war in the category, "all things." We were almost sorry we had mentioned the Sermon on the Mount, and we hesitated to quote individual texts for fear all the ground would be cut from under our Christian feet.

My first feeling was that the close connection between religion and war which evidently existed in the spokesman's mind was something incongruous, but further thought has changed this view. The connection between his religion and his militarism was very close; his military outlook came about because of the *kind* of religion he had. Given his view of God, it was easy for him to believe that it was God's will for him to suspend boys whose consciences were too tender. God was for him a wholly arbitrary and unethical Creator and there is really no place for a difference in values if we have such a God along with the kind of a world such a God would create.

The man claimed to be devoutly religious and there is no reason to dispute his claim. No doubt he goes to church and no doubt he often finds himself in a religious mood. He had three copies of the Holy Scriptures on his desk. The point is, then, that religion *qua* religion is not necessarily a good. Religion has often helped human life, and it has often harmed human life. Consider the atrocities of holy wars, inquisitions, and destruction of libraries. We make a mistake when we come out in defense of "religion," forgetting how various religion can be. Our mistake is similar to the one we make once a year when we speak feelingly of all mothers, sometimes forgetting that there are good and bad mothers.

Perhaps the man's fundamental confusion was theological. He was driven by the apparent logical necessity of a theological doctrine, probably implanted in early youth, to adopt a really difficult position. He used the words of the New Testament, but he read these words in the light of a theory of God quite foreign to the theory found in its pages. If the church to which he belonged had placed enough emphasis on theology to straighten out such an intellectual tangle it would have rendered him a signal service.

In the recent past we have said continuously that the world is tired of theological argument and is seeking for the unadorned experience of religion. There is, in this emphasis, much that is wholesome, but it also involves genuine danger. The danger is that we shall bring into public life a generation of persons who are theologically illiterate. Since they cannot avoid having a theology of some kind, they will fall easy victims to bad theology, and often combine muddled thinking with excellent intensions. There are indications that such unhappy results have already been achieved. We do not need, it should perhaps be said, to be reimmersed in theological quarreling, but we do need to understand the ground of our faith, and not merely to feel religious. In any case we need to be saved from pernicious theology, particularly the theology of the R. O. T. C.

Baltimore, Maryland.

The Church in the World

IF the church ever fails to impress the world, the reason must not be sought in outward conditions, in the obtuseness or resistance of the world in which it seeks to bear its witness. To explain the apparent apathy of religion by pointing to existing conditions; the heterogeneous character of our American population; the masses of the people in our great cities; the prevailing materialism and laxity of the age; the domination of physical sciences; the insatiable modern desire for pleasure and excitement, or to any other outer phenomena—all of this is wholly beside the mark and is flatly untrue to all that we know of the real history of the church and of the nature of Christianity. If that history tells us anything, it tells us that outward conditions have nothing to do with the inward prosperity of the church or with the spiritual vitality of the Christian faith; or, rather, it tells us that when these conditions have been at their worst the church has been at its best. It tells us that when material obstacles have been most forbidding, then the Christian faith has risen to its highest and its best; that the Gospel needs to be challenged, needs to be thrown back upon itself, needs to have opposition and apparently overwhelming and insuperable difficulties before it in order to demonstrate its spiritual power, and vindicate its divine origin.—RAYMOND CALKINS in *Religious Telescope.*

The Blessed Face

I stood, methought, beside the loom of life,
Where hate and greed and jealousy held sway;
Around me thick were strewn the tangled skeins,
The nations of the world in disarray.

And some were torn by war and broken quite,
In vain peace sought to use them in the plan;
Hate, greed, and jealousy would not unite
Though earth ran crimson with the blood of man.

And then there came another shining form,
In warp and woof she wove in full accord;
I looked upon the picture that she made
And saw the blessed face of Christ the Lord.

C. E. THOMPSON.

Westboro, Ohio.

Are We Afraid to Look?

THE story is told of Lady Montague, a very clever and attractive Englishwoman of two centuries ago, that when she reached a certain age she got rid of all her mirrors and until her death never again looked at her reflection in the glass. Evidently she made up her mind that she did not wish to see how the years brought their changes to face and form, youth giving place to maturity and maturity to old age. She must have been a very original and very strong-minded woman, we would say at once, though probably not an altogether wise and sensible one. Why should a woman at any age give up any of her sense of responsibility for her looks or abdicate any of her obligation to look as well as she reasonably can! It seems a little cowardly, does it not?

But is it not the kind of thing that very many of us are inclined to do? There are mirrors that reveal the bodily form, and there are mirrors that reveal the mind and the soul, and we are not so very fond of looking into the latter, are we? We may smile at the folly of this brilliant woman of long ago, who refused to face the facts of whitening hair and wrinkles and all the other marks that the years make, but it is probably quite as foolish, and also a much more serious matter, to refuse to face the facts as to what the years are doing with that inner self of ours. There are, indeed, very much worse things that may come to men and women than white hair and wrinkles, and they may come just as subtly and surely if their approach is not carefully watched and guarded against.

And poor Lady Montague, the white hair and the wrinkles came whether she looked in the glass or did not look in the glass! But we can most positively prevent very much greater tragedies than those from coming if we only have the grace and courage to look into those other mirrors we have hinted at. This thing of growing better with the years isn't such a mysterious and difficult process as we often make it out to be. One supreme requisite is that we have the fine sense and bravery to risk any discovery of fault or weakness by looking into some revealing mirror. The old psalmist had the idea, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." There is a mirror for you. And there are thousands of people who wouldn't grow narrow and bigoted and ill-tempered and selfish and unlovely with the years, as they now seem in danger of doing, if only they would shine up some mirrors and take some good honest looks into them.—*The New Outlook.*

Out Where the West Ends

In the Land "Where Rolls the Oregon"

(Continued from issue of October 27)

IT was on a Saturday evening that we reached Newberg and the home haven, adjoining the Pacific College campus. Very appropriately it came about, therefore, that our first visit to old-time haunts was made next morning when we went to meeting. In former days, almost everywhere the meeting or church, as the case might be, was the focal influence in the community; and in the community only because it exerted the formative forces that entered into the lives of individuals. This was certainly true in our old home town, beginning with the pioneer days when the Friends meeting was the only "church" in the neighborhood. The first ecclesiastical invasion of the little Quaker settlement was made by the Evangelical Church, whose first resident pastor we remember very well for his flaming burnsides and genial personality. He was the Rev. C. C. Poling, father of Dan Poling. If number of churches means anything, the church tradition and influence have been well maintained through the years. Newberg, with a population of three thousand, has some fifteen organized religious groups within its borders. "Where two or three are met together" there seems little trouble in starting a new church in Newberg.

As stated in our preceding story, our earliest memories go back to the old meetinghouse, the first erected in the Pacific Northwest, built before there was any town here. Uncle William Hobson, founder of the settlement so far as Friends were concerned, sat head of the meeting. How well we recall his banged hair and placid countenance! The "biggest preacher" which we associate with the meeting in this, its first location, was the forceful and eloquent Dr. Elias Jessup, whose son, John Jessup, our one-time college instructor and steadfast friend, is now City Engineer of Los Angeles.

MEMORIES IN MEETING

The present meetinghouse, known in town as the Friends Church, stands on the original site of Friends Pacific Academy, where Bert Hoover and other children of light attended school. When the needs of the Academy, grown into a college, called for territorial expansion, the present campus was chosen. The new brick house of worship was then erected, and since it was to serve also as the Yearly Meeting house its proportions were ample and its architecture somewhat ambitious. It was completed in time to accommodate, in June, 1893, the first sessions of the newly organized Oregon Yearly Meeting. We have a vivid remembrance of the dedicatory sermon preached on Yearly Meeting Sunday by Levi Mills of Wilmington, Ohio. It was great preaching and fine oratory and greatly impressed his hearers. The boy came under its spell though too young to appreciate fully its content.

Here it was that we came to worship this Sunday morning—here where from boyhood to manhood we had been nurtured in the things of the spirit. Here we had attended Sunday School, both as student and teacher. Here we had come up through Christian Endeavor, striving to do "whatever He would like to have me do." Here we had sung in the choir. Here—at the door—we had accomplished our first date and "saw her home" in the mellow moonlight. Here, arrayed in brave Commencement garments featured by low-cut vest and cut-a-way coat, we had delivered our oration, "The Ethics of Journalism," on graduation from college.

FRIENDLY VOICES OF THE PAST

Here, under the searching and sometimes unnecessarily harrowing ministry of zealous evangelists, the boy had wrestled in fear with the powers of darkness that he might escape from the wrath to come. There were also the quieter and more constructive influences that came from the encouraging word and upright example of understanding elders. Here we had sat, then an unbroken family circle, included with other families in the wider Friendly circle of fellowship and worship. To what an array of Friends ministers had we listened in this room! Among them were Jesse and Mary Edwards, pioneer resident ministers, John Henry Douglas, who was the meeting's first employed pastor, Nathan and Esther Frame, Franklin and Mary Moon Meredith, Thomas C. Brown, Thomas Armstrong, Elwood Scott, Herbert T. Cash, Charles E. Tibbetts, and Charles E. Lewis, all of whom have passed on. It was here that we first heard from time to time the urgent social note of the gospel so vigorously sounded by Thomas Newlin, the first President of Pacific College.

In a real sense, thus, it was a homecoming when we accompanied Mother to meeting this Sunday morning and heard Carl Miller give just such a gospel message as we had been accustomed to hear there in the days long gone. In spite of the changes which the years bring, we found rather a surprising number of old friends present, though of course the larger company mingled with us in memory only.

NATURE IS A LITTLE "GRANDER"

Oregon in June and early July is just about synonymous with "heaven on earth." The atmosphere is just a little clearer, the sky a little bluer, the air a little more invigorating, nature a little "grander," the forests a little greener, the roses a little more fragrant, and the fruit a little sweeter than any place we know. How we did enjoy the flowers and fruit! "What are these?" inquired our Hoosier-bred nephew, when, shortly after arriving, we found ourselves in Mother's rose garden. "Roses!" he exclaimed, "Why I thought they were some variety of peonies!" While the strawberries had passed their peak, they were still big and red and luscious. There were also red raspberries and logan berries beyond compare. But the cherries, oh the cherries! They were at their regal best: blushing Royal Annes—so big they broke down one of Mother's trees! and, bigger still, the black-red Bings and Lamberts, which tenderfeet sometimes mistake for plums.

With fruit, fruit everywhere, the Oregon horn of plenty was overflowing—and little or no market for it. Mammoth cherries remained on the trees, despite the best that we Hoosiers could do. Some twenty miles or less away, the great logan berry district had produced 700 tons of this red fruit of nectar, of which only 200 tons had been taken from the bushes. There still ascends to our nostrils the ineffable aroma of an unpicked strawberry crop, past whose field we drove one day, which blushed unseen, but whose sweetness arose on the scented air. English walnuts and filberts comprised the one product for which a reasonably stable and profitable market had been maintained.

ON UNCLE WILLIAM'S PENDLE HILL

Of course we must take the family on little jaunts to familiar scenes round about. First, up onto the wooded hills that border the town on the north at a height of ten or twelve hundred feet, from which are obtained wondrous "openings" of "the land of pure delight"—first the lower Chehalem Valley, dotted with fields and orchards and

forests, and then glimpses of the winding Willamette, and on up its fertile course to the capital city whose capitol dome can sometimes be descried in the distance thirty-five miles to the south. This was William Hobson's "Pendle Hill." When he first appeared from Honey Creek, Iowa, to spy out the land, he climbed the mountain and had his vision of "a people to be gathered" away out here in the great Pacific Northwest.

Where the Old Farm Used to Be

Down a winding mountain road into the valley again and past the site of the old country schoolhouse out to the old farm on the northwest edge of town where we spent the most formative years of our boyhood; rather, to where the old farm used to be for it is now cut up into several small tracts. Here, childhood's memories came thronging thick and fast. We walked beyond where the big barn stood and looked down toward the woods through which along the creek the coyotes used to wander and make the night vibrant, if not fearful, by their mournful yelping. And it was back into this distant woods pasture that the small boy was sent in the falling twilight to drive home the cows! Little wonder the lane seemed so long! Now if we were true to form we would exclaim on how short that long lane now seemed after the intervening years, but not so—it seemed longer than ever, if possible. Perhaps it was because of the shiver that still played up and down our spine at the remembrance of the fearsome shadows and the lurking coyotes. But there were pleasanter memories of the woods pasture. How sweet were the wild strawberries that grew back there, and what a delicate perfume their stain left on our fingers! And talk about ambrosia—what more could the school boy ask for his lunch pail than a bowl of berries with plenty of rich cream?

Broker and Bootlegger in Melons

Chehalem Valley (Valley of flowers) is one of a half hundred or so garden spots that are included in the Willamette Valley. In former days, before the development of the fruit industry, it was largely devoted to grain farming and as our farm was on the main valley road, there was a pretty steady procession of wagons from up valley in summer hauling the season's wheat, first to the river landing, and later, after the railroad came, to the elevator. The upper valley was not large—say five miles long and from one to two miles wide—and we knew, at least by name and sight, all the Chehalem farmers, a large percentage of whom were thrifty Danes.

Our first and only venture in the brokerage business was made at our front gate when we sold watermelons to the up-valley teamsters for a Friend to whom Father had rented a small melon-growing tract. The patch was near enough town to offer temptation to "bad boys" who occasionally had to be shooed away. In process of shooing on one occasion, in the otherwise still watches of the night, President Hoover's future brother-in-law was treated to a dose of bird shot, which sure did speed the parting guest. He confided to us a few days later, after a local Aesculapius had extracted the shot, that he cleared two rail fences as if they were not and that he hit a furrow every other step as he made his way across a field for the shelter of the woods.

Chehalem and Ewing Young

Leaving the old farm, we made the circuit of the valley, recalling here and there the farms of the old timers who have long since passed on. Returning on the south side of the valley, we drove by a place which has much significance in the history of the Pacific Northwest. In an early day, as far back as the 'thirties, Ewing Young, a typical son of the frontier, had driven horses and later cattle from Oregon to California, had settled here in baronial aloofness and had accumulated considerable property. When he died, in 1841, the problem arose among the scattered American settlers of probating his estate in the absence of courts. The Oregon Territory was then occupied jointly and indefinitely by Great Britain and the United States, and while the British government had extended its ægis over its subjects through the Hudson Bay Company, our country had not prescribed any form of government for the American settlers. In response to the necessity which had arisen, the resourceful pioneers set up a provisional government, pending the time when Uncle Sam would throw his governmental cloak over them. Thus, the death of this Chehalem Valley settler became the occasion of the first establish government in the Oregon country, then comprising what is now Oregon, Washington, and Idaho, and parts of Montana and Wyoming.

We soon passed from associations historic to romantic as we left the valley road to re-explore the possibilities of Lovers' Lane. No doubt every community had such a lane or lanes in the horse and buggy days but we must maintain that this particular lane had more than ordinary charm as it wound its way along the secluded hillside, with a mountain brook purling below and the lofty, fragrant firs whispering overhead. But alas and alack—progress has laid its inevitable and disturbing hand on this road of romance which, along with many who have known the thrill of its associations, remains but in the land of memory.

On through what is left of Lovers' Lane we drove into the heart of the Red Hills, west of Newberg. And when we say Red Hills we mean red! Whether in summer or winter, we could always tell the Red Hillers when they came to town, by the dust or mud which adhered to their vehicles if not to them. But the dirt of these hills is as rich as it is red, and we presume there are more prunes grown here than in any other place of equal scope in the world. From here, too, is to be had one of the finest views of Mt. Hood to be obtained anywhere about. In former days we have ridden a bicycle out to this point of observation, three or four miles from home, to revel in the glory of the sunset as reflected on this white crown of the Cascades.

Once again may we pause up here in the hills for a few moments to joy in the wondrous beauty of Oregon, "fair warden of the western gate." Before us is an entrancing picture of lovely valleys ensconced among fir-clad hills, of winding river course, and of blue-green mountain ranges in the distance, topped here and there by stalwart sentinels of gleaming snow. And as we gaze upon the matchless panorama, comprising the many "vales where fragrant summer glows," we would echo these stirring lines from Simpson's "Summer in Oregon":

"Oh, land of streams, whose silvery braid
So graces these dear vales of ours,
And has a fairy garden made,
Enriched with glowing fruits and flowers;
Oh, land of peaks and woods; may we
By Hood's stern brow, St. Helen's dome,
Be sure to keep good faith with thee;
And may God bless our mountain home!"

W. C. W.

(To be concluded.)

A GRANDMOTHER'S PARTY

The Social Service Committee of Xenia, Ohio, Monthly Meeting arranged for a Grandmothers' Party on the afternoon of October 20, which was a delightful occasion. The chairman, Mrs. Charles Mock, assisted by members of the committee, received thirteen grandmothers into her home, the average age of whom was seventy-nine years. A beautiful bouquet was presented to the oldest one present, Elnora Krise, who was eighty-five. All joined in singing old hymns, in repeating Bible verses and a number gave selections from McGuffey's Readers from memory. Clarence Yeakley sang "Silver Threads Among the Gold" and "When You and I Were Young Maggie," with violin accompaniment by Roy Jones. Amusing stories of childhood days were recalled with much enjoyment. Refreshments were served and all felt it was an occasion long to be remembered.

On Sunday following, the morning

(Continued on page 816)

SPIRITUAL GRAVITATION FOR THE "GOOD LIFE"

By Murray S. Kenworthy

"Gravitation works with the careful builder."—Just there I laid the book aside. The discussion had been interesting and instructive though "heavy," but when I came to that citation of a physical fact to illustrate the author's meaning I paused to meditate.

I recalled that a few years ago when a frequent visitor on a certain college campus I watched with great interest the building of a large smokestack designed to assist in the proper functioning of the new heating plant. Day after day that structure grew taller. There, higher and ever higher up men with trained eye, with plumb line and spirit level gave proper direction to the uprearing mass of brick and mortar. Well they knew that the perpendicular line must fall at the proper point within the base or they would labor in vain. Then came a day when a high wind blew a gale for many hours. In the upper portions of that column, now nearing the finish, were brick in "green" mortar; which would win, gravitation or the gale? Had the workmen been careful builders? In talking with one of the men a little later, he told me of the swaying of the structure under the "come and go" of the air pressure and of how with satisfaction he felt the spring-like response of the mass to the elements and knew that its lines were correct.

Not being a physicist I cannot criticise his theories—of the spring-like response—but I do know that such structures stand for long periods, even after main buildings burn away. I have of course seen it in more pretentious structures and marveled as I wondered why the lower brick or stone were not crushed under the enormous weight above. Gravitation works with the careful builder.

So, too, does sunshine and shower work with the careful gardener. One could linger long and pleasantly here thinking of how God through these agencies "crowns the year with his goodness." What a privilege to go roaming over hill and vale, through forest and stream, and note how they assist nature in her wilder moods. Best of all, however, is one favored in planting and cultivating garden or field where day by day he may witness the fruitful results of cooperative care—God cooperating with man.

I will guide thee with mine eye; I will not leave you comfortless; I am with you always even unto the end; shield and buckler; underneath are the everlasting arms; the meek will he guide in judgment; I have loved thee with an everlasting love—just a few promises taken at random as one's thoughts pick them out of the many. There may be thirty thousand of them—that does not matter—what I want to know is, will they be honored? In moral and spiritual affairs is there a gravitation that works with the careful builder? Certainly, and the one is as easily demonstrated as the other. We are surrounded with a "great cloud of witnesses" to the fact that if any one wants to build the "good life" spiritual gravitation works with him.

Amboy, Indiana.

A PARABLE IN A PARK

By Glenn Welmer Douglass

And it came to pass on a certain day that I went forth into a Public Park, and I sat me down on a bench under a green tree, and I looked across a fair and pleasant slope to where, at the top of an high and slender staff, the banner of my nation was waiving in the breeze. And near it were divers trees of dark colors and nine silver spruces, which were well-rounded, straight and stiff, even like unto Cossack guards.

And when I had eaten of my provender, I lay on the green turf and lifted up mine eyes unto the heavens, which were exceeding high and very blue; yet were they partly covered with clouds, both white and massive. And, as I looked, behold, the clouds were first condensed and then diffused, and their ragged edges were lighted with glory. And then did the clouds part, and the winds did rattle the green leaves of the beech tree underneath which I lay, and the branches were lifted high, so that the sun dazzled mine eyes with his splendor. Yet in a little while did the cloud again enfold it from my sight. And I thought of the word of the ancient prophet, "Verily thou art a God that hideth thyself." And I said, "It is well that God tempereth his light to our eyes, lest the sun be too common and hard to bear by reason of much shining." And I lifted up mine heart and thanked God not only for the sunshine, but also for the clouds.

Woronoco, Mass.

A MORNING PRAYER

Every morning from my window
I can see the people hurry—
Hurry to the noisy street-car
That will bear them to their labors—
To their work in shop or foundry,
To their work in store or office,
To their work with brain or fingers;
And I pray that He who labored
In the workshop with his father,
He who wearied at his toiling
May attend them and protect them,
May encourage, cheer and comfort
Through the weary hours of labor.

Adaline Cosand Brown.

Indianapolis, Ind.

SORROW IN THE LIFE OF THE CHRISTIAN

By F. E. Ninde

"In the day of grief and desperate sorrow." (Isaiah 17:11)

Poets, philosophers, and preachers during the years have said much about the sanctifying influences of sorrow. They have set forth chiefly that sorrow is sent for our correction and instruction, and is thus designed to teach us to be more sympathetic, less selfish, and more loving. From this we would naturally conclude that a more noble nature is a natural consequence of sorrow in a person's life, and the higher virtues its chief fruits.

On the other hand, we should not forget that sorrow may have an effect the very opposite; and that frequently we see mourning turned to dregs of bitterness. It is no unusual thing to find people who have met sorrow and because of it have been made sullen, hard, resentful, and rebellious. Therefore it would appear that probably as many people are made worse as made better by sorrow, depending on their attitude and the way in which they bear their griefs and meet their disappointments. Sorrow may either be a chastening influence, resulting in growth of character, or a crushing and deadening influence, rendering a person less sensitive alike to the noble and to the ignoble things of life.

"Heaviness of the heart of a man maketh it stoop." "By sorrow of heart the spirit is broken, and a broken spirit drieth up the bones."

Sorrow may come in many ways. It may come through misunderstanding of some great and fundamental truth. As the Apostle Paul wrote to the Thessalonians (I Thessalonians 4:13, Moffatt's translation): "We would like you, brothers, to understand about those who are asleep in death. You must not grieve for them, like the rest of men who have no hope." Again, sorrow may result from disobedience and the effects of disobedience. In his second letter to the Corinthians (7:10, Goodspeed's translation) Paul says: "For the pain that God approves results in a repentance that leads to salvation and leaves no regrets; but the world's pain results in death." Still again, sorrow may result from the neglect of the spiritual: "I beheld the transgressors and was grieved, because they kept not thy word." (Psalms 119:158)

Bruce Barton tells a true story. During the stock market crash in 1929, he was traveling with a very rich man, whose fortune was shrinking fast. The first day the rich man was gloomy, for, as he said, he had planned to retire and now "he could not." The second day of travel the man said, "This means that I shall now have to work longer than I

had anticipated, but the work is interesting." On the third day he said, "When you come to analyze it, retiring is just suicide. I am glad that I can keep on working." That was a fine attitude to take, was it not? That was making a genuine decision—one that would turn sorrow into joy, and idleness into usefulness. Hope, faith, and love in this instance were resurrected.

There is coming a time when sorrow will end. "And he shall wipe all tears from their eyes and death shall be no more, neither shall there be mourning nor crying nor pain any more; the first are passed away. The ransomed of Jehovah shall return and shall come singing into Zion, and everlasting joy shall be upon their heads: they shall obtain gladness and joy, but sorrow and sighing shall flee away."

The Master met sorrow, and he conquered. So may we be able to conquer by making God our thought-life's environment.

Richmond, Indiana.

TRAVERSE CITY NOTES

Friends at Traverse City, Michigan, observed Rally Day on October 16 with gratifying results. There was a Sunday School attendance of seventy-five, probably the largest in years. Special music was furnished by an orchestra from the Evangelical Church and also by a violin orchestra in the city. The special program of the day ran into the worship hour without intermission, and was closed with a brief address by the pastor, Homer G. Biddlecum. The young people's class presented in wordless pageant the rescue of the baby Moses by the Egyptian princess.

A well attended Hallowe'en party for the primary class of the Sunday School occurred on October 25 at the home of Mrs. Emma Gilbert. The young people's class, with Mrs. Nita Wysong, teacher, held an enthusiastic Hallowe'en party in the Church basement. This class has taken on new life as well as many new members since promotion day.

On October 21, a Rally Day supper was held for the whole Church. The basement was tastefully decorated with a Hallowe'en motif, and Hallowe'en stunts and games occupied the evening.

Traverse City Quarterly Meeting was held at Long Lake on October 15. The attendance was not large, Traverse City being poorly represented, but an excellent spirit was manifest. Homer Biddlecum gave the message in the morning. Following the usual dinner, served at the noon hour, was the afternoon business session, which included a profitable discussion upon the duties of the Quarterly Meeting superintendents.

PROMISING INNOVATIONS AT OSKALOOSA

There are numerous variations this fall from the ordinary routine, at College Avenue Friends Meeting, Oskaloosa, Iowa, Cecil E. Haworth, minister.

Three elective courses are offered in the Sunday School, for college students:

First, Making a Christian Home, involving reading in the home, amusements, music, table talk, and the like. Consideration of these practical problems may occupy thirteen weeks; or, at Christmas time students may elect to consider Religion in the Home, covering such subjects as the home and the church, bible in the home, family devotions, etc. At Easter time the group may again change, if preferred, to the theme, Finances in the Home, which division would naturally include study of the family budget, family investments and related topics.

The second general division of electives offered is Problems of Society, contemplating discussion of social and industrial problems, among others, crime and Christianity, prohibition, industry and Christianity. Later in the year international problems may be taken up, for example, causes of war and machinery of peace. Toward the close of the year social welfare problems may be studied, like poverty and Christianity and constructive relief.

The third elective is the regular International uniform lessons.

Another innovation for Oskaloosa Friends is designated as Religious Education week. On Sabbath morning there were the familiar promotion exercises. The following Tuesday every teacher was supposed to visit every Sunday School pupil during the day. Those who accomplished this were designated "100% teachers." Family night on Wednesday reached many families that the church does not often touch. Following the lap supper there was a program in sections to suit all ages. The adults heard Mrs. Mamie Jenson and Prof. F. C. Stanley on "What the home expects of the church"; and Mrs. Pearl Brower and Dr. Randolph Pyle on "What the church expects of the home." There was an address by Dr. E. H. Stranahan. "Making Religious Education Christian." The regular prayer meeting on Thursday evening considered the responsibility of the church for Christian education. Rally day exercises were held Sabbath morning. An impressive religious drama was given in the evening. There was a large attendance to witness this closing exercise of a profitable week devoted to the interests of religious education.

Early in October the annual Christmas was decorated. More important even than the appropriate program given is the fact that many gifts were forthcoming, among them being books, stationery, school supplies, games, toys, material for garments, toilet articles, and tools for manual training.

Activity marks the fall season at Oskaloosa Friends Meeting.

AN OLD MEETINGHOUSE

At the 157-year-old meetinghouse at Catawissa, Pennsylvania, an appointed meeting was held recently by Friends, both Hicksite and Orthodox, of Millville, Greenwood, Muncy, and surrounding sections. There were about a hundred people present and the quaint old building was filled to capacity. Jennie C. Callister, of Brooklyn, New York, who was en route to the Woman's Missionary Conference at Wilmington, Ohio, was in attendance at the meeting and spoke. Her remarks were timely and well received. Susan Mendenhall, of Pennsdale, Pennsylvania, sat at the head of the meeting, and she and several other Friends gave testimony.

After the meeting for worship, Mrs. Lee Davis, of Millville, read an interesting historical paper, the facts of which she had obtained in most part from the late esteemed Friend, Mary Emma Walter, who for many years was a lone worshipper at the meetinghouse. The paper read in part: "As early as 1728 a large settlement of Friends had been made in this vicinity and a log house was built near Bear Gap, which served as a meetinghouse and also as a schoolhouse. It was in the memorable year of 1775 that this meetinghouse in which we are assembled today was erected. The men who worked on it labored without any remuneration, and it was the first meetinghouse between Sunbury and Wyoming. A few wooden benches, a table, and a desk were all the furnishings that the founders considered necessary to worship God."

The Catawissa meeting was definitely established by Philadelphia Quarterly Meeting in 1795. Meetings were held there by Friends living in Catawissa and the neighborhood until within the last twenty-five years. Since that time only special meetings have been held in the old meetinghouse. Much interest has been taken by residents of Catawissa in the restoration of the old building and the renovation of the burying ground.

A GRANDMOTHER'S PARTY

(Continued from page 814)

service was a special service for older people, which was well attended. The church was tastefully decorated with autumn leaves and baskets of dahlias. Following the message by the pastor, De-Ella L. Newlin, a duet "Light at Evening Time" was sung by Edna McClelland and Melvin Swadener.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 S. 12th St., Philadelphia, Pa.

THE MONTHLY MEETING OF THE SERVICE COMMITTEE

A special greeting was extended at the October Meeting of the American Friends Service Committee to: Robert C. Dexter of the American Unitarian Association; to William and Ruth Simkin who have been living at Crown Mine, West Virginia, where they have been helping in the rehabilitation work among miners; to Mrs. J. R. Morland of Morgantown, West Virginia, who has given invaluable help to the coal relief workers stationed in that district; and to others connected with the relief work carried on in the coal fields last winter. The Meeting was attended by more than 70 persons.

HOME SERVICE

Douglas V. Steere, Chairman of this Section, reported concerning the activities of the past summer. The aim of the Home Service Section is to get students and professional people in touch with work being carried on in prisons, reform schools, settlement houses, Indian schools, isolated mountain communities, etc., where they will become cognizant of the difficult social and economic problems faced by whole groups of people. There were 400 applicants, but due to a lack of funds, only 64 were placed; they served from Maine to South Carolina, from the East Coast to as far west as Kansas and North Dakota. Of those placed, only three failed to carry their work to a successful conclusion. In two of the three instances, youthful workers were placed in situations which required mature preparation; in the third instance, the worker felt that the work was unsuitable, and left under friendly agreement.

The Home Service Section has received letters expressing sincere appreciation of both workers and service rendered from employers; and the workers themselves have written illuminating statements of experiences, together with expressions of gratitude for such experiences. Until this year, workers have had no formal training. Last summer the Home Service Section invited several workers to go for one week to the Institutes of International Relations held at Haverford and Northwestern University. There, in addition to attending regular sessions, workers met with such leaders as Douglas V. Steere, Henry J. Cadbury, Herbert Fraser, Hornell Hart, Clarence E. Pickett, and Leyton Richards.

This Section feels increasingly that it should be working on problems of social conflict. Instead of using mass coercion, which is being advocated by many thoughtful leaders as a means of bringing about change, the Section feels that there is a method of love and persuasion which will work and which has not yet been sufficiently tried.

GOODWILL MISSION TO JAPAN

Thomas Que Harrison presented a concern that the Service Committee cooperate with him in a Goodwill Mission to Japan in order to build up friendly relations between the two countries. His thought was that a delegation of three or four relatively young people should go to Japan in the spring or early summer as the way should open. In the meantime, Thomas Que Harrison would work in the colleges and high schools in this country, getting signatures to a simple statement of goodwill to Japanese young people, thus arousing interest in the Oriental situation, building up a more friendly attitude toward Japan, and through contributions of from 10c to 25c from each signer of the Goodwill Statement, finance the project. Those present discussed his concern fully, and evidently shared the concern for building up better relations in the Orient. A committee was appointed to go over the possibilities of his concern, to counsel with Thomas Que Harrison, and to report back to the Executive Committee at its next meeting.

COAL RELIEF

The following Minute of appreciation for the services of Bernard G. Waring, prepared by the Chairman and Executive Committee, was read:

"The American Friends Service Committee wishes to record its deep appreciation of the services rendered by Bernard G. Waring as Director of the relief work in the bituminous coal regions. His executive and organizing ability, and his unfailing devotion to the work contributed in large measure to the success of the undertaking. Particularly do we wish to express our appreciation of the sympathy and understanding that characterized all of his personal contacts which so greatly helped to make the 'crooked places straight and the rough places smooth.'"

Funds for relief must come this year from the Reconstruction Finance Corporation. Relief activities of Friends will be undertaken, therefore, only on invitation of the counties. Child feeding has been started, at the invitation of Logan County, W. Va., by the A. F. S. C.; an arrangement has been made with the county for the provision of food and a limited sum for clothing, between now and January 1. Since need during the coming year will be greater than last, the amount allowed for clothing will not be sufficient. A similar arrangement has been entered into with Monongalia County, and a number of other counties have expressed a desire to make a similar arrangement with the Service Committee when funds are available for this purpose.

Arthur and Aida Gamble have spent the summer studying possibilities for rehabilitation, particularly in farm projects. They have now been employed by Letcher County, Kentucky, as directors in charge of relief. The Service Committee, however, continues its deep interest in their activities and will send to them what it can to help out in the many necessary auxiliary services. Errol D. Peckham is doing some special relief work for Cambria County, Pa.

Everywhere the need for warm winter clothing of all sorts—shoes, stockings, sweaters, bed linen, layettes, etc.,—is practically limitless; and the clothing supply in Kentucky especially is lower than last year.

Mrs. J. R. Morland, a guest of the Service Committee from Morgantown, Mary Kelsey, and William Simkin all spoke briefly of the work they have done and are doing.

AT THE FOREIGN CENTERS

A resume of recent activities of the Foreign Service Section was given by William Eves, III. He called particular attention to the basic consideration being given the work in the Foreign Centers, objectives sought, and the personnel that is carrying out the achievements accomplished. Richard Cary will attend the International Conference of Friends in Amsterdam in November, and will also be in Geneva at the time the Lytton Report on Manchuria is acted upon by the League of Nations.

Mahlon Harvey who has spent the last two years in study in Germany and France, has gone to Vienna to help in the Center there during the absence of Emma Cadbury, who is helping in the office of the Service Committee while in this country for several months.

An announcement was made of the probable arrival at the port of Philadelphia of the German Naval School Ship in the very near future. It will probably remain for two weeks. It was suggested that Friends welcome these young men, many of whom were no doubt fed by Friends following the war.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

QUAKERDOM · AT · LARGE

For three consecutive terms the graduating class of Friends High School in Chungking, China, in which Arnold and Lois Vaught are now engaged, has won first place in governmental competitive examinations, participated in by boys from about forty other Chinese schools. An award of $1,200 was made by the government for such excellence.

* * * *

Garfield V. Cox, Clerk of the Fifty-seventh Street Meeting, Chicago, has been participating in two series of public lectures offered by the University of Chicago at the Art Institute this autumn. One series is on "Banking and the Community' 'and the other is on "Looking to Business Recovery." In September he testified before the Public Service Commission of Missouri on certain economic issues.

* * * *

At the October Committee meeting of the Friends Temperance Union in England, the President expressed the deep appreciation of the Committee for the constructive and faithful service of the Secretary, J. W. Harvey Theobald, for the past twenty-five years. The latter's many American friends are well assured of the sincerity of his reply when he spoke of the happiness he has had in the work.

* * * *

Henry J. Cadbury, of Haverford and Bryn Mawr, who is spending some months in England with his wife and four children, recently gave a week end series of four lectures at Friends House in London, in which he dealt with the religion **of** Jesus and the religion **about** Jesus, and also treated of religious conceptions of Paul. "Throughout, the addresses were felt to be a brilliant and stimulating exegesis," says *The Friend* in comment.

* * * *

Her many friends in this and other countries will learn with mingled feelings of sorrow and gladness of the death of our invalid Friend, Pearl Stribling, which occurred at Des Moines, Iowa, last Sunday, November 6: sorrow in the loss of such a loyal, brave and inspiring friend; gladness in the realization that she has found release from long and excruciating suffering. The funeral was held at her old home at Earlham, Iowa, on Wednesday. In a later issue we hope to express something of what the life of Pearl Stribling meant to us and to others who had the privilege of her friendship.

* * * *

Dr. A. D. Beittel, who for three years served as head of the Biblical Department of Earlham College, has been called to the important pastorate of the College-side Church of Nashville, Tennessee. It is located just off the Vanderbilt University campus and its congregation is composed largely of Faculty families connected with Vanderbilt, Peabody Teachers College, and Fisk University. It is considered so attractive an opening that the congregation had the choice of some of the strongest ministers of the country. Preceding pastors there were the late Dr. William E. Barton, widely known as "Safed the Sage," and Dr. Jason Noble Pierce, who was pastor of the Congregational Church in Washington which President Coolidge attended. In connection with his pastoral work, Dr. Beittel will probably do some teaching in Vanderbilt University.

* * * *

Friends who were in attendance at the 1912 sessions of the Five Years Meeting, held at Indianapolis, will recall the rugged, genial personality of Benjamin Haughton, who was present as a fraternal delegate from Dublin Yearly Meeting. We regret to learn that he died at his home in Cork on October 5. In addition to taking an active and responsible part in the work of Dublin Yearly Meeting, in which he was a minister, he occupied a prominent place in public life. For seven years he sat in the Senate of the Irish Free State, being one of the original Senators, and in the duties this service entailed he took the greatest interest and enjoyment. The correspondent to *The Friend* (London) in writing of his life and experiences says that his visit to America in 1912 "was an event which he loved to speak of, recalling the many acquaintances formed and friendships sealed." His wife, Margaret Haughton, with whom he had had fifty-one years of delightful companionship, died on the 12th of September preceding.

* * * *

How did the Quaker custom of breaking Meeting by the shaking of hands originate? We find this answer on the "Many Matters" page ("Read It or Leave It," in other words) maintained by the Editor of the London *Friend:* "Some years ago I made careful enquiries as to the origin of the custom of shaking hands after Meeting,' writes a correspondent in answer to my enquiry. 'I then learned that, many years back, Friends did not chat before Meeting, but endeavoured on the way thither to "prepare their minds." They then walked straight into Meeting and sat down, without any acknowledgment of the presence of those sitting near them. When the time came for the Meeting to end, what could be more natural than for the Friends "at the head of the Meeting" to greet each other with a handshake? It was an instinctive act of courtesy—made at the earliest permissible opportunity! I was told that not only the Friends at the head of the Meeting shook hands, but that most other Friends did so. In other words, the first handshake was not, originally, a "signal," but merely an act of courtesy. Later it became an indication that the Meeting was ended.' "

NEWS OF OUR MEETINGS

I. Lindley Jones and family, who have been located at Central City, Nebraska, for some time, are again within the limits of Western Yearly Meeting. They are now serving Fairfield Meeting, with post office address at Camby, Indiana. Fairfield Friends feel themselves fortunate in securing the services of Lindley Jones, and sincerely hope to "go forward" under his leadership.

* * * *

D. W. Whybrew, evangelist of Upland, Indiana, is now ready to hold evangelistic services. Those interested in making engagements with him for fall and winter work may communicate with him at Upland.

* * * *

Bessie Franc Brown closed her pastoral work at North Loup, Nebraska, this summer, and is spending some time with her aged parents at Harlan, Iowa. She is hoping that before long the way will be open for her return to work in Canton, China. Orval Dillon, son of Tristram Dillon, of Iowa Yearly Meeting, and his young bride, Alberta Hinshaw Dillon, are now at North Loup.

* * * *

Supplementing the announcement made recently concerning the visits in Nebraska Yearly Meeting planned by Elizabeth Haviland of the Nebraska Central College Faculty, the following details concerning her work have been received. The beginning of the series was her Sunday morning message at Central City Friends Meeting on October 2, when she gave an intensely interesting account of the mission work in East Africa. She spoke at Community Friends, near Central City, on October 16, and on October 22 and 23 attended Platte Valley Quarterly Meeting of Friends at North Loup, Nebraska, where on Saturday evening she gave an illustrated lecture using the African Mission slides of the American Friends Board of Missions, and on Sunday morning spoke at the meeting,

assisted by Vivian S. Watson, who is accompanying her. Elizabeth Haviland was the principal speaker at the Nebraska Student Volunteer Convention which was held October 28 to 30 at Fremont, Nebraska. Other meetings which she and Vivian Watson plan to visit soon are Spring Bank, Plainview, and Alda, Nebraska.

* * * *

The Religious Education Committee of Indiana Yearly Meeting is sponsoring a Conference on Religious Education to be held at Farmland, Indiana, November 15 and 16. A cordial invitation is extended to all Bible School workers and others interested in religious education. The theme to be considered will be "Attitude Building," and the Conference will open at two o'clock on Tuesday, the 15th, and close on Wednesday afternoon, the 16th. Leslie D. Shaffer, of Cincinnati, Ohio, will give the closing address, using as his subject, "Attitudes."

LOS ANGELES NOTES

The Los Angeles Armenian C. E. Society has been given permission to hold meetings in First Friends Church.

Matilda Atkinson passed away at her home in Whittier on October 15, aged ninety-one years. The funeral service was held on October 19 at Whittier Friends Church. Thirty-four years ago Mrs. Atkinson started a Bible school in Los Angeles and about two years later this was used as a nucleus for organizing First Friends Church which for many years carried on meetings at Third and Fremont Streets. Ervin Tabor, a missionary who had been in Mexico, was the first minister of the church. A further report of Matilda Atkinson's life will be published later.

The friends of Dorothy Stone have been made sad at the death of this devout girl on the misisonary field of Honduras. The death of Paul, little son of Howard and Julia Pearson, in Guatemala is also noted with deep regret.

George and Sarah Weeks have made the following testimony regarding tithing: "For nearly 38 years we have together practiced tithing. Some of those early years we experienced severe financial strain. Those days were dark and uncertain. But the practice of tithing kept us steady and our spiritual life grew day by day. Today we look back upon those dark days of testing and training and we now humbly testify that it is blessed both spiritually and financially to practice God's financial plan."

HENRY RISING.

New Ideas —

FOR SOCIAL ACTIVITIES

If you need some new plans for social occasions this winter, here is a valuable new book. The Cokesbury Party Book contains program suggestions for an entire year — 52 planned parties with 600 games and stunts. Complete details are given for invitations, decorations, costumes, and refreshments.

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FARMINGTON QUARTERLY MEETING

The fall session of Farmington Quarterly Meeting, of New York Yearly Meeting, was held at Gasport, New York, October 22 and 23, with a good attendance and an unusually fine spirit manifest in all the sessions. At the Meeting on Ministry and Oversight, of which Ruth Hull Harkness is Clerk, the new Statistical Report sent out by the Yearly Meeting was considered, and also a new Questionnaire. Grace Wood Shepard presided at the regular business session which followed. The meeting was favored by the presence of David F. Lane, Clerk of the Yearly Meeting, who attended all the sessions and spoke encouragingly of the fine spirit of enthusiasm so evident in the Quarterly Meeting. An open forum conducted by George H. Wood, of Gasport, on the theme, "The Economic Situation from a Christian Standpoint," proved to be so interesting that it continued until dinner time. The dinner hour was an important part of the fellowship of the Quarterly Meeting and was a happy occasion.

At the evening session, A. Gertrude Jacob, of Queens Village, New York, a representative of the American Friends Service Committee, took the audience to the coal fields of Kentucky, Tennessee, and West Virginia, and then around the world, telling of her visits to Friends groups in New Zealand, Australia, India, Japan, Palestine, and Europe. Her vivid and interesting account of her work and travels was illustrated by slides.

On Sunday morning occurred the regular meeting for worship, with several visiting Friends present. Farmington Quarterly Meeting Friends felt that their gathering had been a time of great inspiration and fellowship and that such should be the ministry of every Quarterly Meeting session. The winter sessions will be held January 25, 1933, at Gasport.

NOTICE TO PASTORS AND YOUNG FRIENDS

The next Young Friends number of THE AMERICAN FRIEND will appear December 8th. The Board of Young Friends Activities is anxious that that number embody as much as possible the element of news and the exchange of significant activities and projects among young people's groups everywhere. We also want the number to serve as a medium whereby Young Friends may learn about the activities and whereabouts of others whom they may have met in conferences, board meetings of the yearly meetings or the Five Years Meeting, etc. And, of course, we are always anxious to discover young people who are desirous of contributing some thought to the pages of these numbers whether in article form, as poetry, or as correspondence and comment. Here is an opportunity for some among your numbers to find a constructive channel for the expression of their interests. Will you feel it your responsibility to encourage them in this. Send all such contributions to the editor of the Young Friends number,

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David W. Day, at the Friends Central Offices, 101 South Eighth Street, Richmond, Indiana. Contributions for the next number should reach us by November 28th.

THE LEASURES IN TENNESSEE

Harry and Jessie Leasure, of Sabina, Ohio, recently conducted a series of revival services at Knoxville Tennessee, Friends Meeting. The Leasures spent three weeks in that community, holding services, which were well attended, every night. Harry Leasure brought searching messages which touched the hearts of those present. The following lines were suggested as in a sense typifying his ministry in Knoxville:

"'Twas not a flowery sermon, wife,
But simple gospel truth;
It fitted humble men like me,
It suited hopeful youth;
To win immortal souls to Christ,
The earnest preacher tried;
He talked not of himself, nor creed,
But Jesus, crucified."

During the services there were twenty-one additions to the Meeting. The evangelists also visited the County jail and spoke to the prisoners. While in Tennessee they visited the mountain work in Monroe County, and visited Friendsville Academy, where they report encouraging interest.

As a result of the visit of the Leasures, Friends in Knoxville Meeting are going forward with renewed vigor and hope. They still believe that Jesus, not merely his teachings, is the hope of the world.

MARRIAGES

CULBERTSON-GILLESPIE — At Dorchester, Massachusetts, October 25, 1932, Madeline D. Gillespie, niece of Mary A. Gove and Louisa Prescott, and Duane R. Culbertson, son of R. G. and Effie Culbertson, of Norwood, Ohio. The marriage was solemnized according to the Friends' ceremony, Wilbur K. Thomas being in attendance. Both the bride and the groom are graduates of Earlham College.

DECOU-TALLEY—At the home of the bride's parents near Columbus, Indiana, October 20, 1932, Sam DeCou, son of Mr. and Mrs. Howard F. DeCou, of Merchantville, New Jersey, and Ruth Talley, daughter of Charles and Eva Talley. Both have been students in Earlham College, and Sam DeCou is a graduate in the class of 1932. They will live near Merchantville.

DEATHS

BEVAN—At Haviland, Kansas, October 3, 1932, Sarah Beals Bevan, daughter of David and Rachel Beals, and widow of Stacy E. Bevan, a minister. It can truthfully be said of her, "She hath done what she could." For over ninety-five years she traveled the pathway of life, proving a faithful wife and mother, ever helpful in time of sorrow, and living a true Christian life. The sweet fragrance of her beautiful life lingers still.

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Teacher with experience and holding Elementary Grade license which includes music and domestic science. Address THE AMERICAN FRIEND.

WANTED

Experienced and trained farmer for large farm. Man and wife with no children. Address THE AMERICAN FRIEND.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south. Garfield V. Cox, Clerk, 1332 East 56th Street. Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave. Take Grand River car to Ohio, then go two blocks north. Bible School, 10:00 a..m.; Meeting for Worship, 11:00 a. m. Christian Endeavor 6:30 p m. Send names and addresses of people comong to Detroit to Donald B. Spitler, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E. 6:30 p. m.; Prayer Metting, Thursday, 7:45 p.m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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